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“planting yourself at the close of the apostolic age, you cast your eye down the course of the succeeding centuries, you find, taking as an easy guide the great historical controversies of the church, that what you have is simply the projection of this logical system on a vast temporal screen.” This, then, is the law of the evolution of dogma. These controversies did not arise accidentally, haphazard, but were the unconscious working out of dogmatic statements in the precise order of their logical sequence. If there is a plan in a scientific treatise on theology, there is a plan also shown in the history of dogma.

The book is nothing else than the elaboration of this idea. Dr. Orr well says that suspicion properly attaches to all attempts at making the facts of history fit systematic categories, *à la* Hegel, Baur, and others. But Dr. Orr does not manipulate the facts to make them fit his hypothesis—he has no need to do so. He might, indeed, have strengthened his argument at several points, notably by another lecture on the Catholic ideas of soteriology as shown in the development of sacramental doctrine, culminating in the canons of the Fourth Lateran Council. He is sober, self-restrained, candid, and his book makes the stronger impression from the fact that he by no means says all that might be said in support of his hypothesis. It will probably be admitted in the end that Dr. Orr has made a contribution to the history of dogma of equal originality and value.

For so careful a writer, one slip is remarkable, and should not be passed by. On p. 163 Dr. Orr speaks of the combination of predestination with “sacramentarian” doctrines, when he plainly means “sacramental.” The two words are often confounded, but in a history of dogma “sacramentarian” has a specific, technical meaning, the exact opposite to “sacramental.”

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REGNUM DEI: Eight Lectures on the Kingdom of God in the History of Christian Thought. (The Bampton Lectures, 1901.) By ARCHIBALD ROBERTSON, D.D., LL.D., Principal of King's College, London, etc., etc. New York: The Macmillan Co.; London: Methuen & Co., 1901. Pp. xix+401. \$2.50.

THIS book is an outgrowth of the author's endeavor to find an answer, for his own personal guidance, to the question of the purpose

of life, and to work out this problem in the light of Christian experience. "The kingdom of God is the Christian answer to the most vital question that man has to solve, the question of the purpose of his being" (Preface, p. vii). Those familiar with Principal Robertson's editing of the writings of Athanasius contained in the *Library of Nicene and Post-Nicene Fathers*, will expect from him, in dealing with such a theme as that of the present volume, sound learning, clear and comprehensive thought, weighty judicial opinion. They will not be disappointed. They will find in it also a special attractiveness because of the transcendent importance of its theme, and the way in which it has engaged the mind and heart of the writer. It reminds us in its gravity, sincerity, grasp of its problem, wise reserves with firmness as to main positions, of Bishop Butler. Its subject for two generations has increasingly attracted Christian thought and elicited notable treatises and discussions—such as Maurice's *The Kingdom of Christ*, Samuel Harris's *The Kingdom of Christ on Earth*, Candlish's *The Kingdom of God*, the leading *Biblical Theologies* (*Old and New Testaments*), Dr. Orr's article in Hastings's *Dictionary of the Bible* (Vol. II, pp. 844-56). Ritschl and his school have given it a foremost place in their treatment of Christian theology.

Dr. Robertson's book is a distinct contribution to this literature by its clear, succinct, and impressive statement of the successive forms which the conception of a divine kingdom has assumed in human history, by his cogent appeal to this experience as a criterion of the true idea of such a kingdom, and by his masterly interpretation of the opinions and twofold influence of Augustine. The book, in a word, is an endeavor to interpret a "master idea" by religious history, by Christian experience. The method is consonant with the subject, for religion in general, and supremely Christianity, is something other and more than either an abstract idea, without life, or a life without either reason or organic power. Primarily Christianity is neither a creed nor an institution, but a person in action, and revealed in history. It is no accident that the earliest and fundamental Christian symbol is a recital of personal relations, acts, events, gifts.

Dr. Robertson devotes three of his eight lectures to a study and interpretation of our Lord's teaching as to the kingdom. The method of this investigation is noteworthy. It comprises, first, a review of the pre-Christian conceptions of this kingdom, particularly as these appear in the Old Testament, and in the thought of the generation immediately prior to the nativity as expressed in the *Psalms of Solomon*.

Then follows a statement of Paul's teaching, which is contrasted with the pre-Christian and Jewish expectation, and compared with the first stage of apostolic anticipation, and then is powerfully sketched in its distinctive characteristics. This leads up to a solution of the problem of the great transition from the expectation of the more spiritual representatives of the Jewish hope in the generation passing from the stage when Christ was born to the de-Judaized faith represented by the apostle of the gentiles, a solution found in the intervening ministry and guidance of Jesus Christ. His teaching respecting the kingdom is set forth, first, as presented by the synoptists, then in the fourth gospel, and still further as reflected in the remaining books of the New Testament. It would be unjust to the author, and wholly unsatisfactory, to attempt in the space at command a résumé of this account of our Lord's teaching. We can only commend it warmly to our readers' attention, with a special reference to the interpretation of the phrase "kingdom" as "reign," and of the equivalency of the word "life," in John, to the synoptic phrase "kingdom of heaven" or "of God," and with a single citation which, in view of its source, is of peculiar interest :

Wherever Christ has disciples, wherever he reigns and lives in man, there is the kingdom of God on earth, growing, being built up, ever tending to what it shall be. The work of the Christian society as a whole — and not only that, but every good, or even lawful and necessary object pursued or act done by the Christian — whether he eats or drinks, or whatever he puts on — is an activity of the kingdom of God. (P. 60.)

The remaining lectures (IV–VIII) treat of the early "realistic eschatology" (millenarianism); the counteracting influence of the Alexandrian school, the growth and developing organization of the church, Augustine's change of view; the identification of the kingdom of God on earth with the visible organized church — "an omnipotent hierarchy"; the revolt from this theory and system; modern ideals and problems. An entire lecture is given to an exposition of Augustine's views, and here and elsewhere ample recognition is made of his commanding influence. "It will probably be found that the church of today has more to learn from St. Augustine than from any other ancient interpreter of the mind of Christ, and of the apostolic church" (p. ix). Justice is done to his profound spiritual conception of the kingdom, and of the way in which he helped to the formation of the mediæval hierarchical church. In the closing lecture the reader will find not a few suggestions of wide-reaching and practical importance respecting the idea, aim, and function of the Christian church. As

indicative of the elevated and noble spirit of the whole work, we quote a few sentences from its close :

The insignificance of man disappears in the conscious service of his Creator, the hope of the eternal kingdom of God gives meaning to the vanity of life. . . . In whatever way . . . and to whatever extent the kingdom of God finds its present realization now on earth—and we are here as Christians to realize it in as many ways and as fully as it is given us to do—Christian faith and hope, moral faith in God, can never dispense with the promise of God's eternal kingdom, can never cease to enthrone it as Christian faith and hope have continuously and in all ages enthroned it, high above all temporal embodiments of the reign of Christ on earth, as the supreme goal of endeavor, as the ultimate object of desire and prayer. . . . Within and without, the higher we set our aim, the more earnestly we seek the kingdom of God, the more certainly will failure mock and humble us ; the more certainly must we be prepared to witness the frustration of the highest hopes we have cherished, the apparent downfall of causes with which our most sacred convictions are intimately concerned, and to bear the galling shame of personal self-reproach. The passion and the cross, the dereliction and the cry of death, must enter into our individual experience before we can endure with cheerful courage, confident in the joy that is set before us. In these great facts of redemption love challenges love, and assures us that love is never failure, and that to the great treasure-house of God's love no sacrifice is intrusted in vain. *There* is the link, the underlying unity between the kingdom for which we are to strive on earth, and the kingdom that lies above and independent of our efforts or failures, eternal in the heavens.

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DAS WESEN DES CHRISTENTUMS. Sechzehn Vorlesungen vor Studierenden aller Facultäten im Wintersemester 1899–1900 an der Universität Berlin gehalten. Von ADOLF HARNACK. Fünfte Auflage. Leipzig: Hinrichs, 1902. Pp. v+189. M. 3.50; akademische Ausgabe, M. 1.

WHAT IS CHRISTIANITY? By ADOLF HARNACK. Translated into English by THOMAS BAILEY SAUNDERS. New York: Putnam's; London: Williams & Norgate. First edition, 1901, pp. 301; second edition, 1901, pp. 322.

DAS WESEN DES CHRISTENTUMS. Vorlesungen im Sommersemester 1901 vor Studierenden aller Facultäten an der Universität Greifswald gehalten. Von HERMANN CREMER, ord. Professor der Theologie. Gütersloh: Bertelsmann, 1901. Pp. vi+234. M. 3.50.